

Five Essays Reveal Pagan Influence that Created a Different Gospel Widely Accepted in the Church. There is a call to return to the scripture and the Gospel of Scripture.

A Rejection of Metaphysics in the Church

Essay 05 concludes that the church must reexamine doctrines that have been shaped by metaphysical and Paganized reasoning rather than by the direct testimony of Scripture. Its final burden is that the phrase “fully God and fully man,” as commonly used, has encouraged many believers to see Jesus’ obedience as unreachable because it is assumed to have depended on divine essence rather than faithful submission as the second Adam succeeded.

The conclusion of Essay 05 therefore returns to the central claim of the whole study: Jesus’ earthly life must be understood through the scriptural witness of the Word made flesh, the Son who did nothing of himself, the man approved of God, and the obedient Christ whom the Father raised and restored to glory. In this view, Immanuel does not require a metaphysical hybrid but reveals God with us through the faithful man Christ Jesus, whose life perfectly displayed the Father’s will.

Essay 05 closes with a call to abandon doctrines of excuses and recover the apostolic expectation of righteous living by abiding in Christ. Because Christ overcame temptation and lived obediently as the second Adam, believers are no longer to manage sin as an unavoidable master, but to walk by faith in the new nature, obey the Father, resist the tempter, and endure to the end. The essay leaves the reader with a sober invitation: test every doctrine by Scripture, reject what cannot be supported by Scripture alone, and follow the Christ revealed in the Word of God in obedience to the Father.

Taken together, the five essays call the reader back to Scripture, to the apostolic Gospel, and to the living power of Christ’s obedience. They ask whether the church has accepted inherited doctrinal explanations that obscure the believer’s true calling: to put off the old man, walk in the new nature, endure faithfully, and live before God without using doctrine as a cloak for sin.

The reader is left with a call for the church to judge itself in light of the sobering condition of the churches addressed by Christ in Revelation. If those churches could be rebuked for poverty, blindness, compromise, false teaching, lukewarmness, and unpreparedness, should the present church assume that its inherited doctrines have left the bride ready? Or must the bride examine whether a council-shaped Gospel has dulled her call to reject the false proposition of the metaphysical God-man, recover the scriptural victory of Jesus made lower than the angels, repent from dead works, obey by faith, overcome sin, and make herself ready for the bridegroom?

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